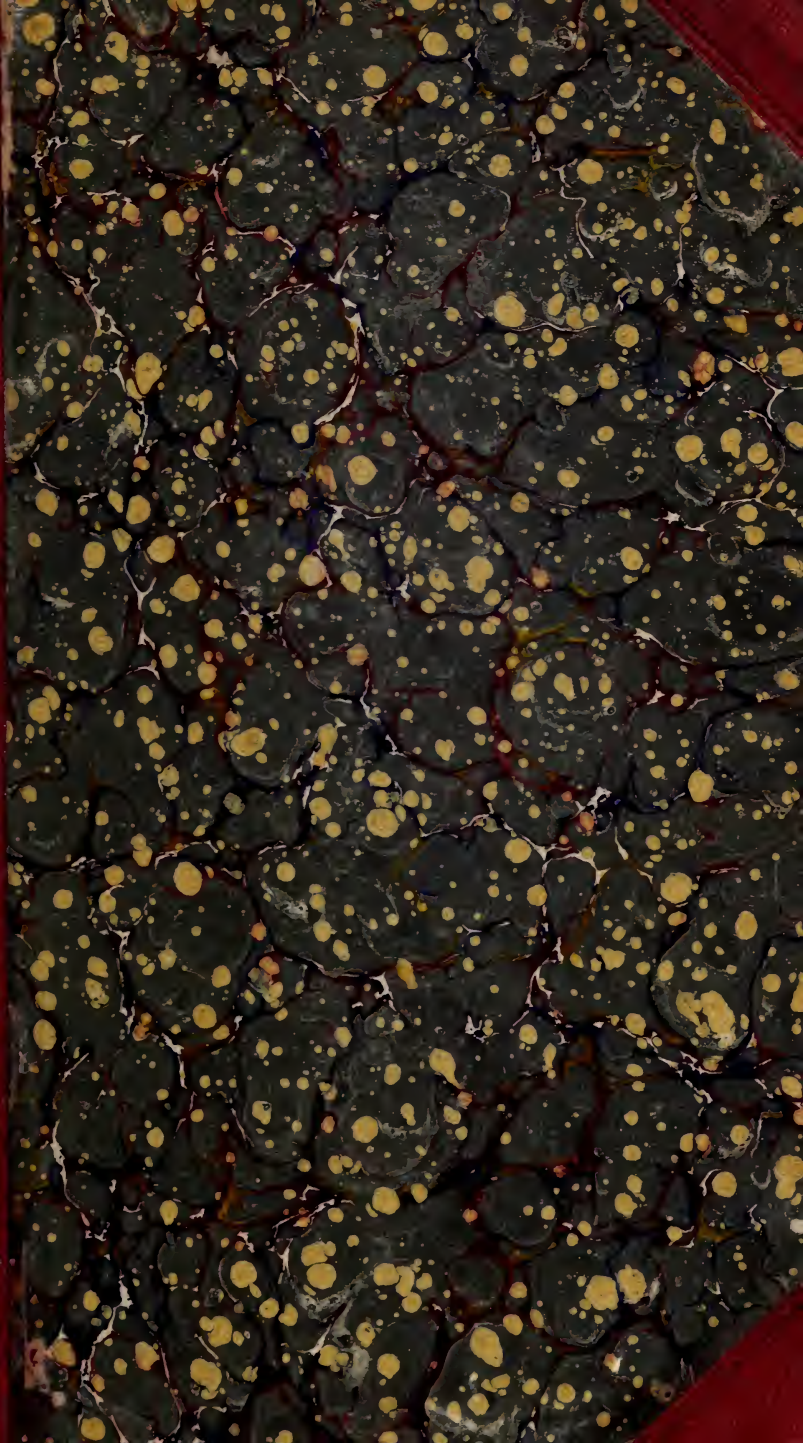

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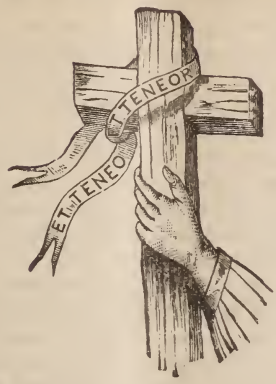
Woman's Work for Woman.



Vol. XI. OCTOBER, 1881. No. 10.

Persia.

SUMMER-TIME AT HOME—IN PERSIA.

We do not in our American city homes usually appoint days for being "at home" to our friends and acquaintances in the sultry months of July and August. We get away then if we can from home and society to mountain or seaside air, or beyond the ocean to new scenes and changing atmosphere. If we cannot do this we shut ourselves up as much as we can during the days, and only show ourselves to the world when the shades of night have fallen. We all of us take what rest and refreshment we can to fit us for the working days to come.

How is it with our missionaries at their various posts of labor and responsibility during their summer-time? Does an annual flitting come for them also? With many of them the hot season of the year is something far beyond anything we know in intensity and continuation. It is not only the degree of heat as indicated by the thermometer, though this is frequently far over the 100°, which we think so terrible, but it is the nature of it as exhausting vitality and, to those unaccustomed to it, seeming to make all effort impossible. Persia, however, is not visited by heat like this; the climate is fine and equable. Sometimes our missionaries are driven by the necessities of their own health or that of their families to go to a sanitarium once in every two or three years at least. In

other cases they can continue their labors all through the hot season by observing strict rules as to time and manner of work. It is by no means the custom among them, as with many of us, to take annually a journey or rest of several weeks. It might be the part of wisdom, and tend to prolong the time of their usefulness, if in any climate they did this more frequently than they do, without waiting to break down first.

These thoughts have been suggested by some sentences in a letter written with no idea of such use being made of them, but out of the busy, happy life of one of our missionaries in Teheran, Persia. Contrary to their habit hitherto, they have this year kept the boarding-school open all through the summer, in order to prevent the scholars from scattering, perhaps entering Romanist schools, or at all events failing to return at the beginning of a new term. It seemed a vital matter to retain these girls under the influence of the teachers during the whole of the year, and to do this the school must not be closed. So these ladies decided to go on this year as best they could, hoping before another summer to have a third teacher, and thus be able to take turns in obtaining a short rest from labor. The letter, written July 13, says:

"This is our regular receiving day. Each Wednesday we keep open house for visitors. We find that having a set time when we always remain at home saves unreasonable complaint at not finding us here at all times, and we hope it will tend to concentrate the constant interruptions to school duties, and also give parents an opportunity to see and know what we do. This may help to encourage a desire for education. Some of the mothers say to us, 'Don't let them play in the court, make them work. Teach them to crochet and knit stockings. Never mind books. Learning to read will never get them a man!'

"The weather has been intense in heat, and consequently trying for us since the first of July. But we are sure that the fall will bring us reason to be glad that the school has been kept open. The little day-school, too, that we started last February is still open, and has already proved a means of forming a visiting acquaintance with families in our own neighborhood where we could not before make any advances. Each Sabbath Mrs. Potter and Zabell, one of our scholars, have a Bible teaching in the school-room, where the children of the day-school seem glad to come, and others stray in, making no mean attendance.

"Zabell is the teacher of the day-school. She has been for some years in our school, is a church member, and we think a growing, promising Christian. She shows aptitude for religious teaching, and soon had her little scholars reciting the catechism and Bible verses, and singing hymns. We shall hope, if the

mothers are willing, to draw a few girls from that school to our own in the fall. Another of our girls, who has been some help to us, has moved away with her husband. We hear from her that she is trying to do good as she goes about, and we are glad to know that her influence reaches farther than if she had remained with us. Such cases as these—and we have more than these two—cause us to rejoice, and encourage us in our efforts to bring up others to go and do likewise.

"We felt touched by the spirit of the reference to the Teheran school in your Annual Report, and trust that your high hopes will not be disappointed. The Lord has in many ways shown His remembrance of us as a school, and we believe He means to use it for His glory. About the time that this will reach you we hope to be starting out in our usual routine of work, our full number back, welcoming new scholars, arranging for religious teaching both in the school and outside. Pray especially for us that above all things we may have God's Spirit. Persecutions in Hamadan are renewed, even after the order from the government, which was considered as decisive. A day of prayer for them has been observed by the Persian mission."

Let us, as we gather again in our places for the Master's work, remember these requests that come to us from distant fields, and seek a rich blessing on our sisters there and their efforts.

VIEW OF THE KURDISH INVASION.

BY A GERMAN LADY, RESIDENT IN PERSIA.

We are in the midst of war. Communication between Oroomiah and Tabriz is interrupted by the hordes of Kurds who are laying the country waste. What we fear chiefly is plunder; for, in spite of their savagery, the Kurds are not without nobleness, and especially they do not injure women. . . . At the earnest entreaty of the doctor of the American mission station at Seir, we fled from our village home at Gulpaschan, leaving everything as it stood. We had not a minute to spare, for we had hardly reached the college belonging to the Seir mission, only half an hour from Oroomiah, when the Kurdish force took possession of the hill behind it.

Four days later we fled to Seir, for there was neither food nor room left in the college, as refugees were arriving from every quarter. . . . We were most kindly received by the Americans, who settled here nearly fifty years ago, and built this castle with thick walls and towers as a necessary protection against the inroads of the Kurds. . . . We used to watch all that went on with tel-

escopes from the roof. The Kurds did not get possession of the city. An able general, Timur Agha, came with 2000 Persian troops, and gained a brilliant victory over ten times that number of Kurds, and drove them off, but not before they had plundered and burnt about 200 villages. The Persians revenged themselves by ravaging all the villages in the province which are inhabited by Sunis (this is the sect of the Kurds and Turks, and there are great numbers of them in Persia). This was great folly, as they were subjects of the shah, and when people are plundered and murdered they cannot pay taxes, which is the only thing that the shah and his government care about. It was a system of ruin carried out against the best province of Persia. Daily we saw the smoke of burning villages. Timur Agha's soldiers are real devils; they disperse themselves about the country, and exercise atrocities even on their own people, Shiahs and Nestorians, and even on women, which cannot be described, and all this under the very eye of the commander-in-chief. There is nothing but incredible barbarity. At first Timur Agha beheaded every Kurd who fell into his power, and amused himself by cutting off their heads with his own hands. Lately he beheaded about forty, until his arm was tired, when he left the work to others. A fortnight ago two of the missionaries had an interview with him in his camp, and saw a row of prisoners who had just had their tongues cut out! And yet this Timur is a man of very graceful, dignified demeanor, and of great courtesy! Even now the Persians undertake nothing without consulting the stars. . . . Every one knows that the great men of the province have for years had a secret understanding with the Kurdish robbers, and receive tribute from them. Many of the peasants are robbers, for they are deprived of the fruit of their labor by the extortions of the land owners and of all the officials, from the governor downwards, all of whom are robbers on a larger scale. So the poor people must live.—*Augsburg Allegemeine Zeitung.*

FROM TEHERAN.

We are spending this summer in the city; and the Lord has been truly gracious to us, as He always is, in sending us a most remarkably cool season, so that we are comfortable and happy. Another especially kind providence in which we are rejoicing is that the Lord placed in our hands the means to make the alterations in our building, to which we have looked forward for three years. During this time our sanitary arrangements have been bad. Now we hope there will be no risk to health on that ground. We have connected a large outer building with the main house. In this we have fitted up a large school dining-room, a disconnected

sick-room, in case of need, bed-rooms enough considerably to increase our number of girls, if we can get them, and a little dining-room and kitchen for our own use. MISS SCHENCK.

MISSIONARY LADIES IN PERSIA.

REPRESENTING THE W. F. M. S.

Mrs. J. M. Oldfather, Oroomiah.
Mrs. B. Labaree, Oroomiah.
Mrs. J. H. Shedd, Oroomiah.
Miss Anna Schenck, Teheran.
Mrs. J. L. Potter, Teheran.

REPRESENTING THE W. P. B. M. OF THE N. W.

Miss Mary Jewett, Tabriz.
Mrs. Loretta C. Van Hook, Tabriz.
Miss Mary A. Clark, Tabriz.
Miss Jennie Dean, Oroomiah.
Miss Agnes Carey, Oroomiah.
Miss Sarah Bassett, Oroomiah.

Africa.

GABOON.

MISSION work was first commenced here about forty years ago. At that time the natives were living in all the darkness and superstition of heathen people. Human lives were continually being sacrificed to their religion. At the death of a man, all of his wives, and many servants and slaves, were buried alive with his body, both in order to carry him safely across the uncertain river of death, and that they might have the honor of holding the same place in his service in the other life as in this. This, and many other customs equally horrible, are still practiced by the heathen natives all about us, where the glad tidings of the gospel of our dear Saviour have not yet been carried.

At Bonny, a trading post and missionary station, where we stopped a few hours on our way to Gaboon, we saw two little babies a few months old, who had been rescued from a cruel death by the missionaries there. They each were one of a pair of twins, whom their mothers were about to sacrifice to one of their gods. There is a superstition among them that twins must be sacrificed to the gods. The mother puts them in the water and leaves them, firmly believing that the gods come and get them. Yet these women are very fond of their little ones. It is a great trial for them to part with their babies; but they do not wish to displease their gods. How many of *us* would do so much for our religion?

In many places (and Gaboon used to be among them), on every birthday of the king, a young girl, the most beautiful of the tribe, is offered up as a sacrifice. There was a young girl at our mission last week whom one of the white traders

rescued from such a death. He paid a large sum of money for her life, and gave her to our mission at Kangwe, on the Ogovi river. This is an example of the people who lived at Gaboon forty years ago. *Now*, many have embraced our religion and are trying to live Christian lives. It is no easy matter for them to give up their established customs, which have been handed down from generation to generation, and it will take many years to root out the old superstitious ideas. But the good seed has been and is being sown, and we feel sure, with God's blessing, it will spring up and bear much fruit. Already the changes are very perceptible. No human lives are ever sacrificed here now, and although many still cling to their old religion, it is being gradually modified. The mere contact with Christian people cannot fail to have its influence, and hope looks forward to a time when the story of the Cross shall be known in every household.

As in other countries, so in Africa, the Christian religion is doing much to elevate woman. The heathen natives treat their wives as mere slaves, and often cruelly beat them. They are not allowed to eat until the man has first satisfied his appetite; if any food remains they are welcome to it, if not they must go hungry. The women are obliged to do all of the hard work, and are treated in the most insulting manner, even by the small boys. But the Christian men are learning to respect their wives, and treat them as equals. It takes no little courage to do this, for they have to endure many taunts and sneers from their heathen brother natives.

Ngovi, one of the elders of the church, and his young wife (a girl brought up in the mission school), are among the number who are trying to live a civilized Christian life. They have a neat house, comfortably furnished, eat regularly together at meals, and have family worship morning and evening. They lost their only child, a fine little boy, since we came here. The funeral was at the house. The body was in a neat coffin, covered inside and out with blue silicia. Mr. Walker talked to them in Mpongwe, and Mr. Campbell read and made some remarks in English. As the young parents walked hand in hand, weeping, to the grave, I could not help asking myself, over and over again, "Are these the people who forty years ago were savage cannibals?" If we see such marked changes in one generation, what may we not expect in future years?

The work at Corisco Island is conducted entirely by the natives. Mr. and Mrs. De Heer and Mrs. Reutlinger have the work at Benita, which they are carrying on most successfully. I will give you a brief outline of the work here. There are two schools for the children. Miss Walker has charge of the girls' school, and Miss Jones of the boys'. The parents allow their

children to come for a certain number of years, during which time they are under full control of the missionaries in charge. The mission gives them their clothes and food, but often the parents bring them both as presents. There are forty girls and about half that number of boys, besides several day scholars in the boys' school. The children study from seven till ten, work until twelve, rest and eat until two, when the bell rings for them to go to work. The girls have learned to sew very nicely, and make their own and the boys' clothing, Miss Walker and Miss Jones cutting and preparing the work. We have prayers in the boys' school at quarter after six in the morning and six in the evening. There is a prayer-meeting Tuesday evening, for the missionaries only; Wednesday evening is the church prayer-meeting, and Saturday evening the boys of the school hold one. On Sunday morning there are two sermons, one in the Mpongwe language and one in English. In the evening the service is entirely in Mpongwe. Sabbath-school is at three in the afternoon; the average attendance about 100. The children give very good attention at the meetings. I was much surprised at their nice, quiet behavior. It would be hard to find better behaved children at home. MRS. GRAHAM C. CAMPBELL.

MRS. DE HEER writes of the people of West Africa: "Mothers among the heathen sit by, astonished to see a Christian woman punish her children. They would not dare do such a thing; all the father's relatives would interfere. One poor woman accidentally burned her child slightly, and the father's people came and revenged themselves by burning her fearfully. Not long ago a new counsellor was elected by the people. He resolved to have a good path made through the forest for the convenience of all; and calling together the women, he ordered them to come on a certain day and make the path. A native Christian woman who was educated at the mission, hearing of it, told him that his plan was a good one, but his way of carrying it out was quite unworthy a civilized ruler. The men themselves should do the hard work, not the women."

FROM KANGWE.

THE French Catholics are establishing a mission almost opposite us. Two of the priests have made friendly calls on us, and were very agreeable indeed while here, but their behavior elsewhere is not so pleasant. They have begun already to destroy our books and printed cards which they find in the towns where we teach; and once drove our boys away when we sent them in our stead. But

this does not discourage us, for we knew they would be likely to do so. Our work was never more interesting and promising than it now is. The people continue to come to us, our schools are as large as we have money to support, and the spiritual interest among the boys and girls is steadily increasing. The inquiry class has new applicants almost every week. Two of our little girls came to me a short time ago asking if they might become members of it. Their answer to my question why they wished to join was that they might "learn to love Jesus." MRS. BACHELER.

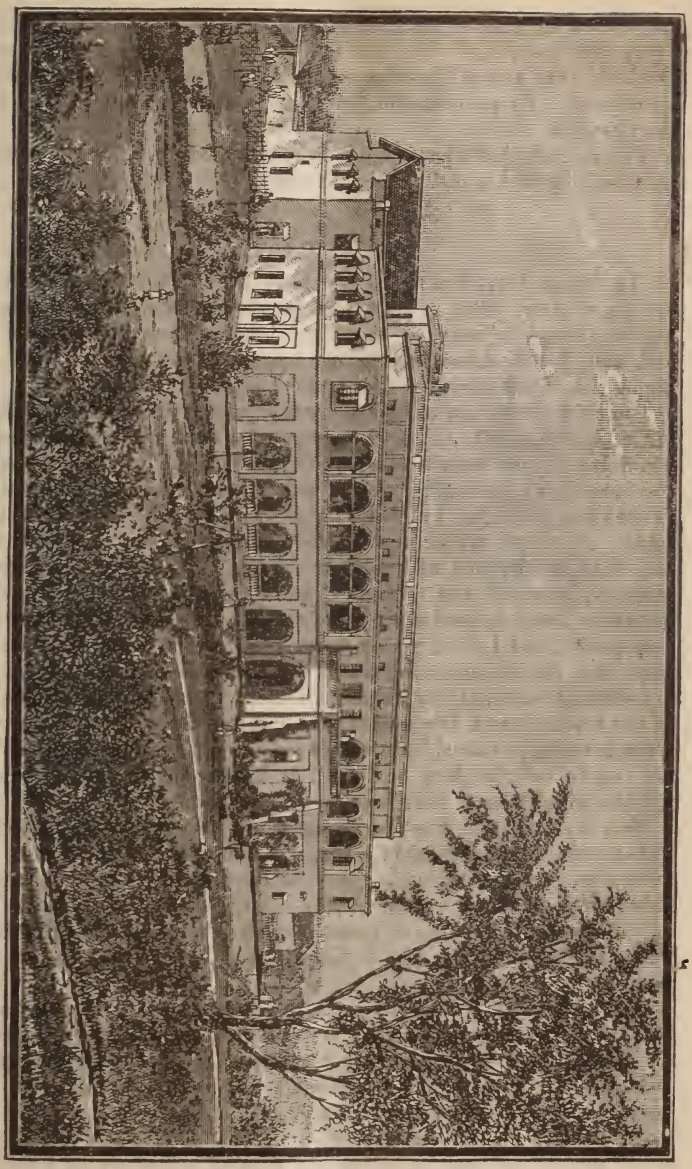
India.

A DEHRA BRIDE IN HER NEW HOME.

Miss Craig writes to the Howard Band, Oxford, O., of the marriage of their *protégé* :—

I SEND you a letter from Florence which you will perhaps be a little surprised to get. She wrote a long letter to you on the 4th of March, describing the wedding of one of her schoolmates, never dreaming that her own was so near; nor did we intend that she should be married at the time she wrote that letter. But the next day a missionary from the United Presbyterian Mission at Goojranwala came to spend a few days with us before leaving the country on a visit to America. He brought with him a young man, who is one of their licensed preachers, expecting to be ordained as a minister. He wanted a wife; and having heard from some of the native Christians with whom he was stopping the name of this girl, he asked to be allowed to see her. As he was very highly spoken of by Mr. McKee and another United Presbyterian missionary, Mr. Herron allowed him to speak to Florence; the liking became mutual, and the second interview settled the matter. We told him of Florence's mother, who is quite blind, and has been for some time dependent on the charity of the native congregation, but, quite unlike the natives generally, he at once said he knew all about it, and was quite willing not only to support her, but to take her along with his wife to their home; and not only that, but a younger sister of Florence, whom we wished the mother to put into school, he took also when he found the mother objected to parting with her. They were married the next day at noon, and early the next morning he took them all away. Mr. Herron, who saw them off, says Florence was as happy a bride as he ever saw starting off for her new home.

Juran Mall was married when a boy to a Hindoo girl. When he became a Christian she refused to live with him. He waited and waited, and at length appealed to government to either make



GIRLS' SCHOOL AT DEHRA, NORTH INDIA.

her live with him or to release him from her. They gave her every chance—put off the time for six months, and again for six months—that she might change her mind and go to him, but she would not. So government gave him a divorce and liberty to marry again.

You can see that Flory's letter is entirely her own, for she could have no help in her new home. Yours affectionately,

MARGARET A. CRAIG.

GOOJRANWALA, April 16, 1881.

MY DEAR FRIENDS:—As you have been so kindly supporting me for so many years, I hope you take some interest in me, and will be pleased to hear all about my journey from Dehra to here, and how I felt about leaving my long-loved school, and what a happy time I am spending in my new home.

I must describe you my marriage first, which took place on the 8th of March, 1881. The school-room was decorated with flowers, which my friends were kind enough to go into the garden and take the trouble of gathering them, and a beautiful vase of pretty flowers was arranged by Miss Herron, which was put on the front table. A simple white muslin skirt and jacket, which was presented to me by one of my dear friends, and had a net (lace) *chuddar*, on which was tacked in front by a beautiful bunch of flowers. I was dressed up in a very simple way, but still it looked very pretty, and I liked it very much. After the marriage we all went into the dining-room, where the tables were spread, containing some Hindustani sweetmeats, which were served out by some of the teachers and the monitresses. After the wedding I stayed a whole night in school by my friends. It will be quite impossible for you to imagine how badly I felt on leaving my school and friends, with whom I have been so well acquainted.

Now my journey. Starting from Dehra, we reached Saharanpur in the evening, travelling in a thing called *yakka*. It is such a miserable, shaking thing I got very tired sitting on it. From Saharanpur to here we came on the train. To see the train was a new thing to me, because I never travelled before; but still I did not get frightened, nor get a dizzy head. I enjoyed sitting on it very much.

The place that I have come to, *i. e.*, Goojranwala, is not at all like our Dehra. I am sorry to say that I do not like this place at all; the climate here is very hot. Often I long to go back to Dehra, to my dear school, but still I am well and happy here. I have made my house very clean and tidy. I have got a cow. I feed its calf with my own hands. It is very playful and nice. I spend most of my time in sewing and reading, which seems a great

pleasure to me, because I cannot understand the language of the people here.

The people around me are all heathens; and when I will get better acquainted with the people, and will be able to understand their speech, which I am trying to learn, I hope to tell them about Jesus, about whom I have learned so much in school from the time I was a little girl; so I deem it my duty to tell about Him to others, who are perishing around me in utter darkness, living in this world without a God and without a hope.

You will like to know something about my husband. He was a Hindoo at first, but has become a Christian. Now the rest of his family and his first wife are still Hindoos. He had been studying Bible in the theological seminary, and hopes to be ordained as a pastor soon. By this time you will get tired of reading such a long letter; so I must stop. Now I have only to tell you this, that I am very happy in my home, and pray that God may send His blessing on us and make us lead a happy life.

I remain your dear friend,

FLORENCE JEWARO MALL.

A FORT AMONG THE CLOUDS.

WE are the only white people in Panhala, and now I fancy we are living somewhat as Noah did in the ark. Panhala is up among the clouds, and in order to protect the mud walls of the bungalow during the rains, and also to keep the mist out, *chuppers* are fastened to the eaves of the house. They are formed of a double framework of bamboo, with coarse dry grass laid between, making the *chupper* about as thick as a brick. These are placed around the sides of the house. My room is on the south end of the bungalow, and opposite the south window a hole is cut in the *chupper*, and that is all the light I have for my suite of rooms—bed-room, dressing and bath-rooms. It also partially lights the dining-room, when my door is open. Sometimes it is so dark at dinner-time (3 P. M.) that we are obliged to have the lights. The front veranda is all closed in, and two small windows are fastened in the thatch, and a tiny opening is made for a door, but it has to be kept carefully closed, for the mist comes in and makes everything damp. Already the woodwork in some parts of the house is covered with mould. Our bed-clothing has to be frequently well dried over a charcoal burner. There are no fire-places or stoves used. We shall have the rains until October. It seems like a long time to look ahead; but I try to take one day at a time, and am sure each slips away very swiftly and happily.

Just before the rains began we went to Kolhapur for a visit and to do shopping. On Sabbath afternoon I went with Mrs. Goheen to the Sabbath-school held at the boys' school. This is about a mile from the other mission school. It meets in the large veranda of the teacher's house. The boys are learning the Commandments. Mrs. Goheen asked questions and talked about the first; some of the boys answered very brightly and intelligently. The school is in a *very native* part of the city, and quite a crowd followed us to the veranda, and many remained and listened attentively while Mrs. G. was talking.

Kolhapur has 44,000 inhabitants, by the last attempt at a census, but the population is thought to be much greater. The people have a perfect horror of census-taking and vaccination. They cannot understand them. They say one of their gods (Krishnu) is to become incarnate, and will have milk in his veins instead of blood, and the English, knowing this, have adopted vaccination as a mode of finding Krishnu, and, when they find him, will kill him. The census-taking is a great labor. The agents have been around once, and have taken the number of members in each family, given by the parents, but as they doubt the statements made at that time, a large number of men were employed, and on a certain evening, at the time of the principal meal of the day, when all the family are at home, these men visited each family and "counted noses," before any could be hidden. I believe they think it is displeasing to the gods to number the people. They never keep family records either, so that no one knows how old he himself is, or the age of his children.

I wish I could take you with me for a walk around Panhala. It is an exceedingly interesting place, an old Marathi fort, taken by the English in 1847. The people say it could never have been taken had it not been betrayed by a native, who showed the enemy a secret path to a part of the wall easily scaled. There are old granaries, watch-towers, caves, etc. In many places we can look down from the wall almost perpendicularly sixty feet. Formerly there was a large town inside the walls, but now it is comparatively small. All around the foot of the mountain are villages, and I wish we had enough Christian native teachers to have a school in every one. A new mission has been established about twenty-five miles from Kolhapur, at Woodgan, a large village. The best native helper has been sent there, and the people have been very kind, most of them receiving him gladly. He is a splendid teacher, and will be much missed in Kolhapur. Pray that more laborers may be raised up, that in every village there may be at least one of Christ's servants.

MISS ESTHER E. PATTON.

China.

TWO WITNESSES.

A CHINESE gentleman of title and wealth has recently published two small volumes, one on engineering, the other on chemistry. He bears high testimony to the value of the labors of missionaries, both as contributing to the scientific progress of China, to its increased commerce, and to the overthrow of its superstitions. After enumerating the publications of missionaries on many subjects, he says:

"All these are the works of missionaries; they are well adapted to augment the knowledge and quicken the intellect of China; their influence on our future will be unbounded. China is much given to idolatry, which is a source of wasteful and foolish practices. Christianity teaches men to renounce the worship of idols, in conformity with the maxim of Confucius, that he who sins against heaven will pray in vain to any other. If we attended to these instructions, our women would cease to frequent the temples, and we should waste no more money in idolatrous processions; monasteries would be converted into private residences, and their yellow-capped occupants would not be seen fleecing the people by their deceptions; their services and their charms would be laughed at, and this would indeed be a great gain."—*From Illustrated Missionary News.*

REV. D. C. M'COY, of Peking, sends this account of a student in theology:

"Hsii Ching has been with us now over three years, and each year gives us a still higher appreciation of his talents, and still greater admiration for his truly Christian character. In every way he has commended himself to us. Our chief and only trouble with him is to know how to hold him back in his studies. He is so faithful and takes such delight in his books that we often fear he will overwork, and will break down his not very robust constitution. One year ago or more he set about committing the entire New Testament to memory. This task he completed within less than twelve months, and kept up well with all his other studies. Lately he has turned his attention, by our direction, to the Old Testament, and takes great delight in the study of Bible history. His answers in Old Testament history would now do credit to many a minister of the gospel in a Christian land. In all his studies he is making fair progress. Last winter he was taken under care of the Presbytery, first having passed a very creditable examination in his studies, and having more than satisfied the brethren as to his personal piety."

NEED OF FULLY-EQUIPPED WORKERS.

SINCE coming to Wuchang and finding how supreme is the need of such laborers in this field, I have more than ever been impressed with the necessity of especial training in order to accomplish the longed-for results of arousing the darkened minds and awakening the torpid souls of these poor creatures. I think it is now acknowledged, by those who have given the subject thoughtful attention, that higher gifts are needed to teach little children effectively, than older ones. So it seems to me, in coming to the cramped intellect, the dumb souls, of these heathen sisters, a more advanced training, a more perfect command of methods, is required, if possible, than in any other Christian work. In trying to set forth the teachings of our Lord to these benighted sisters, how often our souls cry out for greater light, more perfect acquaintance with the way of life ourselves, that we may the better lead their darkened souls to the Master's feet. Will the church at home learn to love Christ's work in heathen lands well enough to set apart a portion of the many millions expended on secular ends, as an endowment for a school, college, institution, call it by what name you will, where Christian women may receive such a thorough training, in all departments, that they may come armed and equipped, as far as may be, for the warfare in this heathen land? Should there not be a more thorough training in the Bible—if possible an acquaintance with it in the original—on the part of those who come to teach it? Why should men's souls be thought so much more important than those of women, that it is exacted that those who come to teach and strive to save them must be men who have given years to especial training for this work; who are thoroughly at home in the interpretation of the Scriptures, and who, perhaps, besides all this, have devoted time in many other directions to acquiring knowledge less important but exceedingly useful, at all events, in carrying on their appointed life-work? How often many and many a lady missionary has had to lament her deficiency in this or that branch of knowledge which, had it been acquired, would greatly have aided her in the work she has so much at heart.

But I will not dwell at length upon this too-suggestive theme. While we devoutly thank God for the earnest and loving labors of Christian women in this land, I suppose there is hardly a mission, however well supplied with lady workers, that does not realize that the future ought to be a great advance upon the past in demanding a still higher standard, a still more perfect training. It is true that there are schools in America which do make an effort in the direction of fitting their pupils, to some extent at least, for the missionary field; but what we want is a still more thorough appreciation on the part of the church at home of the peculiar training

that is needed, on the part of the female missionary, to do the very best work—and should we not offer to God our *very best*—in these heathen fields? May the day speedily come when the church at home, realizing this, will give to her daughters who desire to serve the Master in heathen lands the very best helps in striving to accomplish the noblest task that Christian womanhood is permitted to undertake—the bringing of the life that is in Jesus, the salvation for this world and for the world to come, that the teachings of Christ alone can give them—to her heathen sisters.—*Mrs. Schereschewsky, in Woman's Work in China.*

GIFTS OF CHINESE WOMEN.

Mrs. M. T. Yates, in *Woman's Work in China*, gives an interesting instance of native women keeping up a free Christian school, and adds:

THIS enterprise is particularly pleasing because entirely voluntary, and because it involves the giving of money by those who have very little to give. With one exception, they are poor women accustomed to daily toil. One (a widow) has only four dollars a month. Two others have six dollars a month each; and on these small sums they not only feed and clothe themselves, but have something left for contributing to the native pastor's salary and to the support of an assistant, sent out from our church, who preaches at Soochow, besides helping Mrs. Lear's school and giving, frequently, to their sick and needy neighbors.

One of these same women came to me a few days ago, holding something in her hand, wrapped in a bit of paper. Apologizing for the smallness of her offering, she begged I would receive it to help pay for a new school-house we are building. She said, "It is very little, but I want to do something towards it: make me happy by accepting this mite." Unwrapping her little parcel I found four dollars. Glad to see that she had it in her heart to do this, I thanked her warmly, but said, "We do not need this money for the school-house, and you can find other ways of doing good with it; you must let me give it back to you." But she could not be persuaded; if we did not need it for the house, she would buy a school-room clock with the money—a clock would, of course, be necessary. To this I consented, seeing that her heart was set upon it; and, hereafter, I may have something to tell of the school-hours regulated by her gift.

"WHO shuts his hand hath lost his gold; who opens it hath it twice told."

GEORGE HERBERT.

Syria.

FROM TRIPOLI.

SCHOOL closed yesterday at noon. We had no visitors, very few examinations, and only a few general exercises, because we invited no one but Mr. Hardin, he being the only one of the mission here. Miss La Grange conducted an examination in arithmetic, and I examined a class of M. Marianna's in English geography. I dreaded airing my Arabic publicly, but when we once got started it was all right, for I forgot my embarrassment and went on as usual. You cannot know how thankful I am that I am at last getting a little hold upon this language of all languages (as the Arabs think). But I am only on the very first round; there must be ever so much hard work yet, and even then, from one standpoint, I shall know very little. God has brought me here; will He not teach me, as He has promised? Will He not fill my mouth when I attempt to speak His name, if I am trusting in Him? Yea, I believe that He will. From the first it has seemed as if He would help me, and He has done it.

The girls were sorry to go, and gathered around us affectionately, some of them weeping, loath to leave us, and sorry to part from each other; for in this country, much to my surprise, the girls are not allowed to make each other visits in their homes, and may only see one another at school; so for that reason the separation was all the more sad.

I do wish you could have seen the little girls from the primary room, they did look so pretty in their good dresses, and were so bright and happy. I had them come up to the large room and sing their exercise songs for Mr. Hardin and the girls. They were pleased enough, and sang very well, going through the motions in perfect time and with spirit. Among other songs they sang—

"What can little hands do to please the King of heaven?"

They love it, and I do so like to hear them sing it. Next year I think I shall take charge of the primary room myself. None of the native teachers have life enough to teach these little folks as they ought to be taught, and as the primary department is the one to which most of the children come, Miss La Grange thinks it should be made as interesting as possible. She wants me to take it in hand. I love the little children and shall enjoy it, though I have enjoyed teaching older girls too. It is all the Lord's work. I want to be in the place where I shall be most useful. Smallest duties, I know, go to make up largest ones, and if done in the humble, fervent, earnest spirit He desires, will redound to His honor and glory. Pray that God may be praised and glorified in all our work,

and ask for the coming of His kingdom right speedily in the hearts of these dear girls. They seem to be turning their hearts to the Sun of righteousness. May He rise upon them with healing in His wings! MISS FANNIE CUNDALL.

Japan.

THE "JESUS RELIGION" IN KANAZAWA.

OUR little company of Christians has been organized into a church of nineteen members, and some six or seven more are waiting to unite with us. It was a very interesting occasion, and as it happened to be on my birthday (the first of May) I thought it was the best celebration I could ask for. Rev. Mr. Alexander of Tokio, and one of the native pastors from Shimonoseki, came to assist in the organization. The Christians sent invitations to the Ken Rei, or the governor of this Ken, and to all the principal officers, as well as to the high priests of the city, to attend the services, and many of them accepted. Our little school-house where we hold meetings is not very commodious, but it was full as it could be, and, like the Japanese houses, the whole side of paper windows or *shoji* could be taken out, so there was as large a crowd listening outside as in the house. At that time we had been having a great deal of rain, but Sunday was a very pleasant day.

Auyama San, the minister from S——, preached the sermon in a very simple, earnest way, and it did seem to me as if the high priest of the Buddhists must have been convinced in his heart of hearts that this is the true religion. He was polite in his manner, and paid close attention to all that was said and done; and I cannot but pray that the truth so plainly spoken may be good seed rooted in his heart, which will in time bear fruit. It is the first time a Buddhist of so much rank has attended our services, though common priests often come with a sneer on their faces.

The man who was ordained elder of our church is from a good class of society, as indeed all our Christians here are. He is rather an elderly man, and has a large family of married children; some of them are already Christians, and others interested in the truth, so that we hope they will soon be a united family in serving the true God. He is in very good circumstances, and has put up the building we use for a school-house and preaching place in his yard, renting it very cheaply to us. The deacon is a young soldier, with a face as sincere and honest as his heart. He seems to have a very good understanding of the truth, and is as steadfast a Christian as could be found in any land, I think. He is obliged to be a soldier several years longer, and then wants to become a minister.

There is another young man who has just now given up his position in the police office for the sake of studying for the ministry. He too is a very interesting character, and is perhaps more gifted and a better orator than our soldier deacon. Kato (our policeman that was) is doing mission work in the city now, and will help us until fall, when he expects to enter the seminary in Tokio. He came to talk with Mr. Winn about his salary a few days ago. He said he had been getting eight yen (or Japanese dollars) per month, which he and his widowed mother lived upon. It is a very small amount for two people, now that everything is so high, but Mr. Winn offered to give him that as he had had it before. In a few days he came again to say that he and his mother could live on seven and a half yen, and he would take no more. He did not enter the ministry to make money. Mr. Winn said he was afraid he could not give any money to the church if he had so small a salary, but he said he could give his tenth. Such incidents as these make us very happy, and we feel that Christ has not been preached in vain among these people. A short time ago the church had a meeting to subscribe the amount they would give for the support of their native pastor. They promised to give six yen a month, which is nearly half his salary. This seems small to you no doubt, but a good many give their tenth, and beside this they are giving for a church building fund. They are anxious to have a larger and better building, and I hope they will succeed in getting it soon, for we need it very much. Our most successful work has been done lately in the part of the city on the hill, a long way from us. We have preaching there every Saturday, and the audiences have been large and interesting.

There is one case which seems a direct answer to prayer, so I think I will tell it to you. I tell it *only* because such cases make us more faithful in prayer. At one of our meetings there was an unusually interesting little boy. I knew nothing about him, but was attracted by his face; so I prayed that he and his parents might become Christians. I did not see him again for several weeks. In the meantime a man past middle age came to the meetings, and seemed *convinced* of the *truth from the very first.* He went up to Mr. Winn after the first meeting and said he hoped we would spread this religion just as fast as we could, for he thought it was true. He became a regular attendant of all our meetings, and his wife began to come, and would listen to the sermon with the tears streaming down her cheeks. They have asked for baptism. A few Sabbaths ago they came to meeting as usual, and what was my surprise to see them bring that dear child with them and hear that he was their son. God does hear and answer prayer.

MRS. T. C. WINN.

GIRLS' SCHOOLS IN YOKOHAMA.

EVERYTHING seems to be going on most encouragingly here. The church has recently shown a desire to take as much as possible of its expenses upon itself. To reduce certain of these, they have divided the church building, which was larger than was needed, by a movable partition; and we now occupy one half of it as a school-room, paying our share of the ground rent. The change has been much to the advantage of the school. There has been a constant increase of attendance, and the children come from families in the neighborhood, which is one of the best in the business part of the Japanese town. Each of these new comers, as well as many of the old pupils, pay a small tuition fee, and it is our hope that we may, some day, have a good self-supporting school in connection with the church which it will be the duty of the native Christians to see sustained. The interest that they take in the matter is the ground of our hope.

In the old school-room we have opened another school for the children from the tea-firing establishments. They are from poor but in many cases very decent families. We find them quite as bright as the children in the other school, and notwithstanding the fact that they have some distance to come, we have had an attendance of over forty, and an increase of fifty children in our Sunday-school. They are taught by two of the girls who have been educated entirely in the other school, and I can scarcely say enough in praise of their good management and careful Christian teaching.

The other active women in the church merit an equal share of commendation; as teachers and Bible-women, each has her particular place and value. They are already organized into a little home missionary society which they attend faithfully, and are zealous and ready to work whenever the occasion offers. There was a little unwillingness manifested by two of the girls to go into the tea-school work—the other quiet, orderly school was so much pleasanter; but when once it was presented to them in the light of a duty all opposition vanished. MISS. C. T. ALEXANDER.

A MISSIONARY writes, "Our duty is not to look so much at how things are going on around us, as with the eye of faith and expectancy to look up to Him who is the director of those things. Oh, how fond we are of looking down, and how natural it is that the downward gaze should often bring with it discouragement and disappointment! Rather let us strive to lift up our eyes 'to the hills whence cometh our help.' I can well imagine the unbelieving ones among the Israelites at the taking of Jericho questioning what good would ever come of simply walking round and round that strong-

hold; but those who believed the word of God knew that what He had promised He was able also to perform, and we know how their faith was rewarded and how easily they were thus able to accomplish that otherwise seemingly hopeless undertaking. I think the missionaries out here are just in their position, going round and round the strongholds of idolatry and superstition; but since we do it in obedience to our Lord's command, I think we can expect just as certainly the downfall of this stronghold by the proclamation of the gospel trumpet as did the Israelites the falling of the walls of Jericho."

For the Young People.

EARLY RECOLLECTIONS OF MEXICO.

I ONCE heard a soldier, who had fought in one of the great battles of the late war, tell of the dreadful time. The armies met in the beautiful hush of the morning, and the long day which followed was full of the rush and roar of battle, and of all the horror which battles bring.

"But as the day wore on you must have known that you were gaining ground, and that victory was sure to be yours in the end. Did not that give you courage?" said I.

"We did not see that then. We who fought in the ranks had only to obey orders. But we had a commander upon the heights whom we could trust. He knew how the day was going, and every order came from him. *That gave us courage.*"

Is it not so in this other warfare in which Christians are engaged? Is not the great Commander who gave the order, "Go ye, therefore, and teach all nations," watching and ordering the movements of each one who goes forth under His banner? Should not this give us courage, even though we cannot see just how the end will be? Very often we have only to obey orders, but now and then we are brought into a field where each one may see just the ground that has been gained since the fight began. Such a field, it seems to me, is Mexico.

I saw this beautiful neighbor of ours, as little children see all things, through rosy glasses, and I remember wishing that my friends could see all that I saw, that they might better realize what heaven would be.

Bluest of skies and water; brilliant foliage; strange birds with beautiful plumage; "real live pollies growing wild in the woods;" delicious fruit everywhere; the quaint city full of gayly-uniformed soldiers and martial music—Maximilian was at that time in Tampico—the market-place a wonderland from which the generous peo-

ple never allowed the queer little white-haired girl to come empty-handed; the people themselves, with their dark faces and strange sweet language,—this is the somewhat confused picture my memory brings to me whenever I hear of Mexico. At first everything was an unmixed delight to me. I think I used even to take a creepy sort of pleasure in watching the maid search our room each morning for scorpions, centipedes, and other equally pleasant room-mates.

But after the first delightful novelty had worn off I began to feel, rather than understand, that a shadow rested on this fair, beautiful country. This shadow, I know now, was the superstition and idolatry which held the people as in fetters. The first time I caught sight of this was one evening while walking with my father. A long line of priests and monks passed us, and in order to gratify my curiosity we followed the slow gloomy procession until it stopped at a house where we could see a sick man lying near one of the grated windows. Two of the priests entered, while the others knelt on the rough paving stones, muttering prayers and counting their beads. I was told that the man was dying and that these people had come to pray for his soul. I wondered if he had been so wicked that he needed the prayers of so many people.

Soon after this the Holy Week commenced. Each evening the life-sized figures of Christ, the virgin, and the apostles were borne through the streets by the priests. The burning incense, the rich canopies and costly draperies seemed a mockery of Him who was "despised and rejected of men," and who "had not where to lay His head." As I watched the people prostrate themselves before these images, uttering the most extravagant expressions of devotion, I wondered if their Bibles had no Second Commandment in them.

A short time before we left we had strong proof of the vigilance and power of the priesthood. A German merchant, hearing that there was a Protestant clergyman in the city, offered his parlors for religious services. The arrangements were made very quietly, but the priest was in some way informed, and promptly forbade the service. A few met for prayer, but no one would have dared hold anything like a public service after the priest had forbidden it. And this in a country that professed to offer religious liberty!

In strange contrast to this is the present state of the country as hinted at in this sentence from a letter of one of the missionaries at Zacatecas. Speaking of meetings held in a new town, he says, "Police were kept on the street near the doors to keep order." Where but a few years ago people were meeting secretly for prayer, where some even gave up their lives for Christ's sake, we hear now of a noble young native ministry, a growing church full of zealous love for Christ's cause, and the increasing influence of His ministers. Is the work so nearly done, then, that we can rest on our

arms? There have been very great victories, but there remains yet very much land to be possessed. The real need of Mexico now is, Christian schools and Christian homes. It is in helping to make these that the women of our own land are to find their especial work just now. I am sure that all who read of M'lle Hennequin's school in the March number of *Woman's Work* must have felt that there were grand possibilities in "Mexico's daughters." What can we do to help her daughters to become cultured women, in every way fitted to make her future homes all that Christian homes may be, *should* be? It seems to me that no missionary effort can be regarded as a real success if the perfection of its fruit is not found in the HOMES of the country.

We said good-by to Mexico in the early morning, just as the first rays of the sun were stealing down upon her. It is so that I love to think of her, even now touched by the rays of the Sun of righteousness. TARA.

OVER AGAINST THE TREASURY.

OVER against the Treasury this day
  The Master silent sits, while unaware
  Of that Celestial Presence, still and fair,
The people pass, or pause, upon their way.

And some go laden with His treasures sweet,
  And dressed in costly robes of His device;
  Yet, bearing hearts of stone and souls of ice,
They bring no token to the Master's feet.

And some pass, gayly singing, to and fro,
  And cast a careless gift before His face
  Amongst the treasures of His holy place,
But kneel to crave no blessing ere they go.

And some are travel-worn, their eyes are dim,
  They touch His shining vesture as they pass,
  But see not even darkly through a glass
How sweet might be their trembling gifts to Him.

And still the hours roll on; serene and fair
  The Master keeps His watch, but who can tell
  The thoughts that in His tender spirit swell,
As one by one we pass Him unaware?

For this is He who on one awful day
  Cast down for us a price so vast and dread
  That He was left for our sakes bare and dead,
Having given HIMSELF our mighty debt to pay.

Oh, shall unworthy gifts once more be thrown
  Into His Treasury, by whose death we live?
  Or shall we now embrace His cross, and give
Ourselves, and all we have, to Him alone?

—*B. M., in India's Women.*

At Home.

THE MISTRESS AND THE MAID.

A FEW days since, an aged German woman called at one of the savings banks of the city and said she wished to draw two hundred dollars. After some conversation in rather broken English, she confided her intention of "giving it to the Lord for the spread of the gospel, if the gentleman could send it." "I think we can arrange that," he replied; "but through what society do you wish to have it go?" "I don't know exactly," she said, "but I had thought some about the missionary society of Basel." The gentleman then told her that he could manage to send it through that society, though he did not know much about it, as he was more acquainted with the Presbyterian Board of Foreign Missions. "I wish then you would send it through the Presbyterian Board," she said. "I used to hear Mrs. F—— tell about her missionary society when I lived with her, and you know she was a Presbyterian. I have wanted to give something to the Lord for foreign missions for a great many years, but could not, and even now I did not know exactly what was the best way; but before I came to the bank I asked the Lord to show me where to send the money, and I am sure this is in answer to my prayer."

In brief the story of the woman is as follows: She was born in Germany, and came to America at the age of twenty. From that time till she had reached forty she was in service successively in two or more families prominent among the Presbyterians of the city, whose memory is still held dear by many in our churches. Especially will be recalled the wife in one of these households and her godly mother, whose influence was so decidedly for Christ. After having passed middle life, the servant girl married and went to live in the country. The couple, who were childless, by industry and economy obtained a small farm, and some funds which were invested in the savings bank previous to the death of her husband, which occurred four years ago. Both had been members of the German Lutheran Church. Now, at the age of seventy-two, this German widow comes and says, "Many years ago I made up my mind I would do something for the Lord by giving to foreign missions. All these years I have wanted to do it. I wish you would please send the money and give me a paper, that I may put it in my box, so that when I die it will be seen what I have done." "Would you not like to be a life member of the missionary society," the gentleman inquired, "and have a certificate, so that you could frame it and hang it up?" "Oh no," she answered; "I do not care to have any one know it. God knows it;

God is everywhere. Please don't even tell him" (mentioning one whom she knew that had been a servant in the gentleman's own family). Her only desire for an acknowledgment of the money seemed to be that hereafter it might not appear to have been lost or squandered.

To "point a moral" for those who knew Mrs. F——, the mistress of this serving-woman, would be unnecessary. Being "faithful in her house," all who came under her care and influence were instructed in things pertaining to the cause of Christ's kingdom, and her spirit was impressed on them. Sheaves are even now being gathered from the seed she sowed. Who can doubt that like fidelity in others shall produce similar results? Our faith may also be strengthened and zeal increased by instances like this. God moves many whom *we* might least expect to labor and give and pray for the coming of His kingdom, and He will hasten it in His time.

CLEVELAND, O.

A VALUABLE SUGGESTION.

ONE of our faithful secretaries writes, "At last, what we have so long feared has come to pass, and after a prolonged struggle our church has been dissolved by the Presbytery; but we women of the missionary auxiliary decline to be disorganized, and so have made a 'new departure.' Our society has numbered about thirty, with an average attendance of over twenty-two. As our meetings have always been held on Sabbath afternoons at four o'clock, the new departure consists in changing our name to the 'Sabbath-Day Auxiliary,' securing permission to meet in the lecture-room of a neighboring church, and advertising the meeting in all the daily papers—giving a welcome to all ladies, but especially to those whose daily occupation prevents their attending the meetings of other auxiliaries held on week-days. We believe that we shall in time attract to our ranks teachers, saleswomen and others, and hope, as the book-publishers say, to 'fill a long-felt want.'

"We have divided our society into four sections, each in charge of a leader, who arranges a programme. In this way each member is called on for something every four months, and so no one is taxed too much, and all the work does not devolve upon a few willing ones: as a result we have very few unwilling ones; each does cheerfully what she can. Two of the four divisions consist of the younger ladies; indeed one is composed of mere girls. These have just held their first meeting, and the strangers present expressed themselves delighted with the exercises. Though the day was sultry, with prospect of a storm, we had an attendance of *thirty-four*."

THE PERPETUAL PRESENCE.

"Lo, I am with you alway."—Matt. xxviii. 20.

SOME of us think and say a good deal about "a sense of His presence"—sometimes rejoicing in it, sometimes going mourning all the day long because we have it not; praying for it, and not always seeming to receive what we ask; measuring our own position, and sometimes even that of others, by it; now on the heights, now in the depths, about it. And all this April-like gleam and gloom instead of steady summer glow, because we are turning our attention upon the *sense* of His presence, instead of the changeless *reality* of it!

All our trouble and disappointment about it is met by His own simple word, and vanishes in the simple faith that grasps it; for if Jesus says simply and absolutely, "Lo, I *am* with you *alway*," what have we to do with feeling or "sense" about it? We have only to *believe* it and to *recollect* it. And it is only by thus believing and recollecting that we can realize it.

It comes practically to this: Are you a disciple of the Lord Jesus at all? If so, He says to you, "I am with you *alway*." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as your eyes rest on this page, so surely is the Lord Jesus with you. "I *am*" is neither "I was" nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid, perpetual "*Now*." It always means "I am with you *now*," or it would cease to be "I am" and "alway."

Is it not too bad to turn round upon that gracious presence, the Lord Jesus Christ's own personal presence here and now, and, without one note of faith or whisper of thanksgiving, say, "Yes, but I don't realize it"? Then it is, after all, not the presence but the realization that you are seeking—the shadow, not the substance! Honestly, it is so! For you have such absolute assurance of the reality, put into the very plainest words of promise that divine love could devise, that you dare not make Him a liar, and say, "No, He is *not* with me!" All you *can* say is, "I don't feel a *sense* of His presence." Well, then, be ashamed of doubting your beloved Master's faithfulness, and "never open thy mouth any more" in His presence about it. For those doubting, desponding words were said in *His presence*. He was *there*, *with* you, while you said or thought them. What must He have thought of them!

As the first hindrance to realization is not believing His promise, so the second is not *recollecting* it, not "keeping it in memory."

If we were always recollecting, we should be always realizing. But we go forth from faith to forgetfulness, and there seems no help for it. Neither is there, in ourselves. But "in Me is thine help." Jesus Himself had provided against this before He gave the promise. He said that the Holy Spirit should bring all things to our remembrance. It is no use laying the blame on our poor memories, when the Almighty Spirit is sent that He may strengthen them. Let us make real use of this promise, and we shall certainly find it sufficient for the need it meets. He can, and He will, give us that holy and blessed recollectedness which can make us dwell in an atmosphere of remembrance of His presence and promises, through which all other things may pass and move without removing it.

Unbelief and forgetfulness are the only shadows which can come between us and His presence; though when they have once made the separation, there is room for all others. Otherwise, though all the shadows of earth fell around, none could fall between; and their very darkness could only intensify the brightness of the pavilion in which we dwell—the Secret of His Presence. They could not touch what one has called "the unutterable joy of shadowless communion."

"I AM WITH THEE!" He hath said it,
In His truth and tender grace!
Sealed the promise, grandly spoken,
With how many a mighty token
Of His love and faithfulness!

"I AM WITH THEE!" With thee always,
All the nights and "all the days;"
Never failing, never frowning,
With his loving-kindness crowning,
Tuning all thy life to praise.

—*The Regions Beyond.*

THE life-work at longest is so soon over; at the moment often when one seems fully trained and skillful, he is set aside, and another less skillful takes up the work. Or, however serviceable the work has seemed, yet the growth of wisdom puts it all to shame, so that one is tempted to regard it as utterly useless. Improved methods of work, new ardor in the workers, and grand new successes cast a suspicion of failure on all that has preceded them. Yet the poorer work may have been the sufficient scaffolding, and in ways we know not of, our failures are worked into the texture of the eternal plans, which cannot fail and never falter.—*Garden Graith.*

A PLEA FOR AFRICA.

WRITTEN BY MISS ISABELLA A. NASSAU,

For the *Woman's Foreign Missionary Day*, at the Seaside Sabbath-School Assembly, Asbury Park, N. J., August 9, 1881.

WITH doors unbarred our Afric stands
  Ready for entrance now.
The long-locked mysteries of her heart,
  Her woe-encircled brow,
The heathen spells about her hung,
Plead in each wild unlettered tongue
To God's advancing gospel host,
"Back from the coast! back from the coast!"

Beyond the mangrove's deadly line,
  Where lurks the fever sprite;
Beyond, where forests dense entwine
  In ever dismal night,
The inland fertile plains invite
Brave messengers of Truth and Light,
And Freedom's own unfettered host,
"Back from the coast, back from the coast."

Where Lua-la-ba threads its way
  Through lake and mountain bold,
Beside Zambesi's torrent spray,
  One has God's message told.
Yet, what delays the full, bright morn
To be o'er Afric's uplands borne,
Where Congo and Ogove's tide
Through mountain barriers wander wide,
While countless thousands dark and lost
Fill vast unknowns "back from the coast"?

O friends! O Christian souls at rest!
  Look from your watch-towers' height;
O hearts, the noblest and the best!
  See! morning breaks the night.
Up, onward with the Atlantic wave,
God-given your power to lift, to save!

MISS JULIA A. MATHEWS.

THE October number of *Children's Work* contains the last part of a serial written by this gifted author, and it is among the very last of her writings. We had hoped that our young readers would have many more words of interest and instruction from her pen; but He in whose cause her talents were employed has called her home. She is at rest, but her "works do follow her"! What she has written will have an influence the extent of which we may not calculate.

A BOOK WORTH READING.

UNBEATEN TRACKS IN JAPAN. By Isabella L. Bird. G. P. Putnam's Sons, New York. For sale by J. B. Lippincott & Co., Phila. 2 vols. Price, $5.

IF there is a charm to a traveller in following "unbeaten tracks," there is a somewhat similar fascination to the reader of such a book as this one in being carried so entirely out of the ordinary routine of travel into "fresh scenes and pastures new." Even the portion of Japan with which we are now familiar is here seen, through the medium of a woman's keen observation and thoughtful study, in a somewhat new light; while the story of her journeyings through the unfamiliar regions of that wonderful land, which fills the larger part of the two volumes, is more interesting than any romance, because we realize that it is a true description of a real people as they are in their homes.

With a frail physical frame, often carrying a weary head and aching back, which her "air-pillow" could not always rest; sometimes with insufficient or most unpalatable food, and uncomfortable lodging; the insatiable curiosity of the natives rarely allowing a moment's privacy; this indomitable woman, the instincts and habits of a true lady never forsaking her, went through a large part of Japan where no foreigners had ever been before, not only with safety, but with respect from those around her, and with every opportunity afforded her to study the characteristics of the strange people who were her only companions.

But to the readers of *Woman's Work* the author's observations on the mission work and on the Japanese people as subjects of that work are of special interest. They are of the more value in that she gives no indiscriminate praise to everything that is done and to everybody that is doing it, nor does she dismiss the whole question with a few hasty words of general commendation. She has evidently thought much about it, and while she feels herself often confronted by difficult problems with regard to the moral responsibility and accountability of these people, and is led sometimes to doubt whether Christianity is taking the strong, abiding hold upon them which many suppose, yet she emphatically expresses her belief not only in the imperative duty of giving them the gospel, but also in the certainty of its ultimate triumph over all obstacles there. Her fear is that just now they are as a nation trying too much "to secure the fruits of Christianity without transplanting the tree from which they spring." If this is so, it makes all the more urgent the need for all who have a hand, directly or indirectly, in mission work there, to spare no effort and withhold no prayer which can send deep and strong into the soil the roots of the glorious tree whose fruits the nation so earnestly craves.

Two points in Miss Bird's friendly criticisms of mission work in

Japan strike us as worthy of note. One is the wisdom of not deeming it necessary, in giving the Japanese youth a Christian education, to strip them of their peculiar natural characteristics, where these are not inconsistent with the new principles. To seek to make Americans of them in manners and habits of life would seem less desirable than to let them continue to be *Japanese* in every sense, while penetrating their hearts and lives with the living spirit of the gospel of Christ Jesus. Another point is the harm resulting to the influence of missionaries or other foreigners, from the contempt sometimes shown by these for the people and religion of the country. Regarding their systems of faith as "rubbish," and themselves as unworthy of respect or friendship, they fail to see what is genuine and valuable in their beliefs and admirable in their character.

We very heartily recommend this book to our readers as desirable for private or society libraries, giving much useful and interesting information concerning the country towards which the eyes of all Christians must look with prayerful longing in these days.

M. H. P.

CALLING THINGS BY RIGHT NAMES.

How often we hear the remark made of one not engaging in active Christian service, "She is so modest that she cannot think of putting herself forward." Are all the noble, self-forgetful women of this age, who are giving their time, strength, talents, and influence to the cause of Christ, in mission work, in Bible reading, in teaching Jesus, and advancing His kingdom—are they all immodest? Has the term not been misused, and is not this so-called modesty really a self-consciousness which we all possess, more or less, and which must be overcome before we can enter upon any duty that brings us at all before others for possible criticism? Is it not pride which keeps us out of the ranks—a fear of not doing ourselves justice, of not appearing "as well as so and so," of not making as good an impression as we could wish? All this savors of self—it is self; and until we can put that aside we shall never be able to accomplish any true work for the Master. Only the other day I heard one say, "I don't like the hymn, 'Oh, to be nothing.' I want to be *something*." It is this very spirit of "wanting to be something" in and of ourselves that keeps us from letting Jesus work through us, as He can only do when we have put all into His hand, realizing that we are absolutely nothing at all. When there is nothing but Christ and His love in the heart, there will be no more excuses, no more holding back, but a full, free, glad, loving service. We shall forget the word "duty" be-

cause we see only principle. Dear sisters, do not let Satan blind us with the idea that it is womanly modesty that is keeping us from the performance of active, even, if need be, public service. He may make us believe it now, but one day the dear Lord will show us that we have been hiding the talent He gave us in a napkin, when it will be too late to win the reward of the faithful, and to hear His sweet "Well done!" NAPA.

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

THE MISSIONARIES OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, giving name, station, and date of appointment. *The Foreign Missionary*, April, 1881.

A SUMMARY VIEW OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, May 1, 1881. *Presbyterian Monthly Record*, August, 1881, p. 272.

INDIA IN 1880. *The Quarterly Review*, July, 1881.

JAPAN REVOLUTIONIZED. *The Edinburgh Review*, July, 1881.

HISTORY OF THE MISSIONS OF THE REFORMED CHURCH IN THE UNITED STATES, by Rev. A. B. Koplin. *The Reformed Quarterly Review*, July, 1881.

THE DEVELOPMENT OF THE NATIVE CHURCH IN THE FOREIGN FIELD, by H. K. Carroll, Esq. *Chautauqua Assembly Herald*, August 6, 1881. This paper, August 1–6, contains reports of missionary conferences and addresses at Chautauqua.

LITERATURE IN JAPAN, by Charles Lanman (in *New York Observer*). *Good Literature*, August 13, 1881.

HIDALGO, THE WASHINGTON OF MEXICO, by John W. Butler. *Illustrated Christian Weekly*, August 13, 1881.

CREMATION OF THE DROWNED PRINCESS OF SIAM, by Mary L. Cort. *New York Evangelist*, August 18, 1881

MISSIONS OF THE EARLY CHRISTIAN CHURCH—ULPHILAS, by Rev. Robert Henderson. *The Catholic Presbyterian*, August, 1881.

THE RACES OF INDIA. *The Gospel in All Lands*, September, 1881.

THE FUTURE OF ISLAM, by Wilfrid S. Blunt. *The Fortnightly Review*, August, 1881.

THE WHEEL AS A SYMBOL IN RELIGION, by Constance F. Gordon Cumming. An account of the prayer-wheel used in Buddhist temples. *Scribner's Monthly Magazine*, September, 1881. REV. A. B. ROBINSON.

PERRYSBURG, O.

"A BEAUTIFUL field, sir; a very beautiful field!" So Dr. Chalmers is reported to have said as he looked down upon one of the most unsightly and wretched portions of Edinburgh. To an eye beaming with the compassion of Christ, such will always be the most attractive fields. And if the love of Christ constrained us as it did the great apostle, there would be thousands where there is now one who, turning away from the privileged and gospel-hardened cities of our land, would seek those beautiful fields—those fields already white to the harvest, where the heathen are dying without the gospel.—*Watchword.*

AMONG the hopeful signs for Chinese missions must be named the establishment of a professorship of Chinese at Oxford, the veteran Dr. Legge being first occupant of the chair.—*Sunday at Home.*

THE great Moslem Missionary University at Cairo has 10,000 pupils and 300 sheikhs and teachers. These young men live in ascetic simplicity, studying, eating, and sleeping, on the floor, and boarding themselves at a cost of not far from four cents a day.—*Northern Christian Advocate.*

THE *Jewish Intelligencer* says that in a town in Persia (Hamadan) recently forty Jews and fifteen Jewesses have been brought to believe in Jesus by reading the word of God alone.

W. F. M. S. of the Presbyterian Church.

MRS. M. C. SHEPPARD.

AS we reassemble after the summer wanderings far and near, we miss one dear face from our circle, one sweet voice from our prayers, one strong hand from our work. A gentle, loving, faithful spirit has been freed from the bondage of the weak body, and joined the hosts of the redeemed in the home above. It does not seem like a very violent transition to think of Mrs. Sheppard in heaven instead of on earth. She seemed always near heaven. When she spoke to God in prayer, leading us in our meetings, she always seemed to draw very close to Him whom she addressed, and to carry us with her right up to the listening ear which she seemed so sure was open to her cry.

Who of us can ever forget her smile, her voice, her presence, *herself?* We had sadly watched her failing health, her drooping energies, and recognized the warnings which told us that God was gently drawing her away from earth towards heaven; yet when she

really left us, not one of us was ready to let her go from among us. And when we gather around the green table, and look at the corner where she was wont to sit, seeing her no more, our hearts will many a time turn heavenward with a longing that will be a pain, that we might have her gentle presence once again. Yet with the pain will come a great gladness for her that she now sees the King in His beauty, whom she loved so truly and served so loyally in her earthly life. While we are toiling on here with dim eyes and weak hands and sin-beset souls, she "sees as she is seen," her "strength is renewed like the eagle's," and her robes are washed white beyond the possibility of spot or stain. Shall we not then remember her with gratitude, treasuring her association with us as a blessing, and, following her example, live a life ever more and more "hid with Christ in God"?

NEW LIFE MEMBERS.

Condict, Mr. J. Elliott
Condict, Mrs. J. Elliott
Johnson, Miss Hannah More

NEW AUXILIARIES.

AUXILIARIES.

Huntingdon Pres., Clearfield.
Lackawanna Pres., Wysox.
Pittsburgh Pres., Oakdale

BANDS.

Caledonia, N. Y., Cheerful Workers (boys).
Dunlap's Creek, Pa., Willing Workers.
Knoxborough, N. Y., Hallie Band.
Scranton, Pa., 1st Ch., Juvenile Miss. Association.
West Pittston, Pa.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from August 1, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Logan, Gospel Bearers, sch'p Bangkok, . $12 00
BOSTON.—Newburyport Aux., 28 00
CLARION.—Concord Aux., for work Siam, . . . 16 00
CLEVELAND.—Chester, Y. P. Branch, sch'p San Paulo, $21; Cleveland, 1st Aux., Miss'y Woodstock, $67 58; Hudson Aux., same, $7 35, 95 93
ELIZABETH.—Elizabeth, Miss Kittle, sch. bld'g Mexico, $25; Elizabethport S. S., Cheerful Givers, sch'p Gaboon, $30, ... 55 00
ERIE.—Warren Aux., Med. Miss. fund, ... $75 00
GENESEE.—Castile, Y. P. Br., sch'p Tungchow, $20, day-school, Tokio, $15, . . 35 00
KITTANNING.—Apollo Aux., $31 42, Hopeful Bd., $4 19, Faithful Workers, $1 89 ($37 50), for Miss'y India; Saltsburgh Aux., sch. Bogota, $30, ... 67 50
MORRIS AND ORANGE.—Boonton, Busy Bees, work Africa, $32; Rockaway Aux., sch'p Bangkok, $26 75, . 58 75

New Castle.—St. George's, A lady, Thank-off., . . $25 00
Otsego.—Delhi, 2d Ch. Aux., Miss'y Tungchow, . . 32 64
Philadelphia Central.—North Ch., S. S. No. 2, for sch'ps Dehra and Oroomiah, ... 45 00
Philadelphia North.—Germantown 1st, Mrs. E. L. Linnard, for Medical Miss. fund, ... 100 00
Shenango.—New Brighton, Mrs. M. E. Palmer, sch. bld'g Mexico, $2, bld'g Nankin, $1, ... 3 00
Westminster.—Little Britain Aux., Miss'y Nez Perces, $25: York, Niles Bd. (of which $50 for sch'p Teheran), $60, ... 85 00
Legacies.—Estate of Margaret S. Purviance, deceased, Baltimore, Md., . . . 89 00

Miscellaneous.—Allegheny, Pa., Mrs. S. S. Bryan, Med. Miss. fund, $3; Doylestown, O., Mrs. D. Frase, Thank-off., $10; Elm Grove, W. Va., Mrs. B. D. Atkinson, Med. Miss. fund, $25, sch. bld'g Mexico, $5 ($30); Greencastle, Ind., Mrs. Coats, $1, Mrs. Cook, $1 ($2), sch. bld'g Mexico; M. E. B., $5; Philadelphia, In Mem. W. S. T., $19, L. E. W., $4, T., $12 ($35), sch. bld'g Mexico; Richmond, Va., Mrs. E. Douglass Plumer, Med. Miss. fund, $2; Sale of Leaflets, etc., $10 09, . . $97 09

Total for August, 1881, . . $919 91
Previously acknowledged, . 14,182 69

Total from May 1, 1881, $15,102 60

The Auxiliary Society of the 1st Ch., Hoboken, N. J., has sent a box to the Sidon school.

Mrs. Julia M. Fishburn, *Treasurer*,
September 1, 1881. 1334 Chestnut St., Philadelphia, Pa.

W. P. B. M. of the Northwest.

PASSAGES OF SCRIPTURE

TO BE READ AT THE MONTHLY MEETINGS IN OCTOBER.

2 Peter iii. 8–14. *Golden Text for the Month*—James v. 7, 8.

IN MEMORIAM.

It may be said at the close of many a Christian life, as Richmond said at the close of an eventful day—

> "The weary sun hath made a golden set,
> And by the bright track of his fiery car
> Gives promise of a goodly day to-morrow."

Lives are like days. Some open with a rose-tinted sky, jewelled landscapes, songs of birds, and soft zephyrs, and depart amid black clouds and howling storms. Others begin in murkiness, and gloom. and tempest, and close serenely under gorgeous canopies of purple and gold, opening vistas of outstretching glory. Some open amid harmonies and close with discord. Some open amid discord and

close with harmonies. Few lives are all sunshine or all melody. The heavenliest are the sunniest and most melodious. Clouds are of the earth, earthy; sunbeams are of heaven. The lightheartedness born of love, and generosity, and self-sacrifice, soars above the clouds; the wings of faith cleave them, and carry the aspiring Christian into the restful empyrean of God's love. Happy the person who is so gifted by nature, and enriched by grace, as to dwell ever in the sunlight!

ANNA MULFORD GIBBS was such an one. Nature made her gladsome, grace made her happy; for the joy of the Lord was her strength. Studying the divine recipe for happiness, she was taught by her own daily experience that it was more blessed to give than to receive. Not money only, for that is the lowest phase of beneficence; she gave what was far more and better than money—time, labor, personal ease—for the good of others; she gave not miserly and grudgingly, but gladly and bountifully; she gave what she valued most, and all the more gladly because it was most valued; she gave to the point of self-sacrifice, but forgot that it was self-sacrifice because of the joy of giving; and she did it all for Him who has said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

With rare self-forgetfulness and disinterestedness she went about doing good, throwing sunbeams into other lives, which were ever being reflected back into her own. The little waifs of humanity smiled at her approach, for they knew that in her they had a friend. Little, at best, is the sunshine in their lives, but there is less of that little now that she is gone. How faithfully and self-sacrificingly she labored for the Master in her position as an officer of the Woman's Board of Missions of the Northwest! The work that was too hard or too disagreeable for others, she was glad to assume. And she always did it well and thoroughly, putting her whole heart in it.

The workers of the Woman's Board will not soon forget with what a sinking of heart we listened last spring to the announcement of our honored president, that, on account of illness, Mrs. Gibbs' duties as general chairman of the committees for the arrangements for the annual meeting would have to devolve on others. Great, overwhelming as the work thus far had been, our deceased sister had performed it so lovingly, and gladly, and efficiently, that we hardly knew how great her labors had been until we thought of assuming them ourselves. But the wheel was breaking at the cistern, and its work was to be thrown off upon other wheels, for no single one was equal to the task.

The shadow of a fearful disease had fallen upon the brave and willing worker. Henceforth it was to be hers to suffer, who thus far

had only known what it was to do. Death had laid his icy hand upon her life. She knew there was no release. She looked into his grim face, but was not affrighted, for she saw him only as the messenger who had been sent to bring her to Jesus. The way to the grave was to be one of excruciating suffering, but beyond the grave was joy unspeakable and full of glory; and so, for the long months she lay dying, her sick-room was brightened with glimpses of the on-coming glory. How self-forgetful, and serene, and joyous she was! Her thoughts and words were of others, not of herself; and as her weary sun sunk below the western horizon, that horizon glowed like the wall of heaven. It was not death—only transition; a golden set of her earthly sun. But the promise of the morrow!—what must have been that first day in heaven!

MRS. E. S. W.

A MEMORIAL VOLUME to Miss Mary M. Campbell, missionary to the Laos, and drowned in the Meinam river February 7, 1881, compiled by Miss Helen Peabody, of Oxford, Ohio, will be published within a few weeks.

NEW LIFE MEMBERS.

Mrs. Thompson Chambers.
Mrs. Sarah Flesher.
Mrs. Fulton Gifford.
Mrs. C. S. Halsey.
Mrs. Sarah A. Hunter.
Miss Mary Amanda Peake.
Mrs. Susan T. Poor.

NEW AUXILIARIES.

Pemberville, O.

Port Austin, Mich., Bands, Cheerful Givers (girls) and Busy Bees (boys).

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to August 20, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE.—Marseilles, sal. Miss Hartwell, $10; H. M., $20; Miss. Bd., $9, $39 00

CAIRO.—Centralia, Morning Stars, Laos sch'p, $6 25; Shawneetown, $25, . . 31 25

CEDAR RAPIDS.—Bethel Ch., $2; Cedar Rapids, 1st, sal. Miss Pratt, $50, sal. Miss Jewett, $40; 2d, sal. Miss Cochran, $2 50, Gate-keeper Persia, $9; Clinton, $16; Dysart, $3 63; Mechanicsville, $10, praise-offering, $30 27; Mt. Vernon, $22; Pleasant Hill, $15; Vinton, sal. Miss Pratt, $50; S. S. M. S., $15 26, . . . $265 66

CHICAGO.—Chicago, 1st, sch'p Bangkok, $7 50; 2d, B. R. Ambala, $5, Tabriz sch., $12 55; Reunion Ch., $25; Lake Forest, $69 50; Y. P. M. S., $20 07; Peotone, $12; Riverside, $7 30, . 158 92

CRAWFORDSVILLE. — Dayton,

$15; Delphi, Miss Carey's outfit, $10; Elizaville Ch., Cheerful Workers, $5; Kirkland, $2; Lafayette, Louisa and Josie Falley, vil. sch. Persia, $3; 1st, sch'p Oroomiah, $30; 2d, Links and Strands, nat. tea. Bangkok, $18; Little Helpers, sch'p Gaboon, $8 75; Lexington, $5; Romney, sch'p Laos, $15; Thorntown, sch'p Laos, $6 25, ... $118 00

DETROIT. — Milford, Sunbeams, schs. in Persia, $7; Ypsilanti, sal. Miss Dean, $50, ... 57 00

DUBUQUE. — Dubuque, 2d, Armor Bearers, sch'p Dehra, ... 30 00

EMPORIA. — Belle Plaine, $4 64; Indianola, $3 75; Newton, $5, . . . 13 39

FREEPORT.—Rockford Seminary, teachers and students, $17; Wabash Ch., Linn H. M., $5; Oakville, Mt. Carroll, $8, . . . 30 00

FORT WAYNE.—Fort Wayne, 2d, $26 65; West Wayne Miss., $4 60; Pearl Gatherers, Laos sch'p, $12 50, . 43 75

HURON.—Fostoria, $15, Fremont, $21 86, Norwalk, $10, all three sal. Mrs. Robertson, ... 46 86

IOWA.—Burlington, $65 61: Fairfield, Gleaners, Laos sch'p, $5; Spring Creek, $9 59, ... 80 20

KALAMAZOO.—Kalamazoo Fem. Sem. M. S., . . 17 61

MANKATO.— St. Peter, Y. L. M. S., to educate a boy for the ministry, . . . 40 00

MATTOON.—Ladies and children of Boone's sch.-house, $10; Paris, sal. Miss Calhoun, $5 40; Vandalia, sch'p Rio Claro, $15, . . 30 40

MILWAUKEE.—Beloit, W. M. S. and S. S., for Chr. schs. in Persia, $11 28; Lima, Boardman Band, $11 16; Milwaukee, Calvary Ch., Deir il Komr, $25; Immanuel Ch., Y. L. M. S., $12 50, $59 94

MONROE. — Coldwater, $25, Hillsdale, $15, both sal. Mrs. McKee; sal. Miss Patton, $6, ... 46 00

MUNCIE.—Peru, . . . 25 00

OMAHA.—Silver Ridge, Mrs. S. E. Martin, Thank-off. "for the spared lives of both our dear Presidents," 5 00

OTTAWA.—Aurora, S. S. Amie of Mynpurie, $6 25; Oswego, $6; Somonauk, $12, . 24 25

PEORIA. — Galesburg, $25; Salem, $8, ... 33 00

SCHUYLER.—Hersman, H. M., $7 57; Rushville, $26, . 33 57

SOUTH OREGON.—Eugene, . 10 00

SPRINGFIELD.—Bates, $36 49; Jacksonville, Central Ch., $20 30; Lincoln, sal. Mrs. Corbett, $10; N. Sangamon Ch., $13; Pisgah Ch., $10; Springfield 1st, sal. Mrs. Corbett, $25; 2d, $25, . 139 79

ST. PAUL.—Minneapolis 1st, Mrs. Holt's sch., $13; Westminster Ch., sch'p Dehra, $18 72; Andrew Ch., sch'p San Francisco, $12; Red Wing, $22; St. Paul 1st, $31 52; S. S., for Odanah, $11 84; Antioch Bd., Memorial School Chieng Mai, $32 15; Dayton Ave. Ch., $13 27; White Bear Lake, Mission Bd., $20, . . 174 50

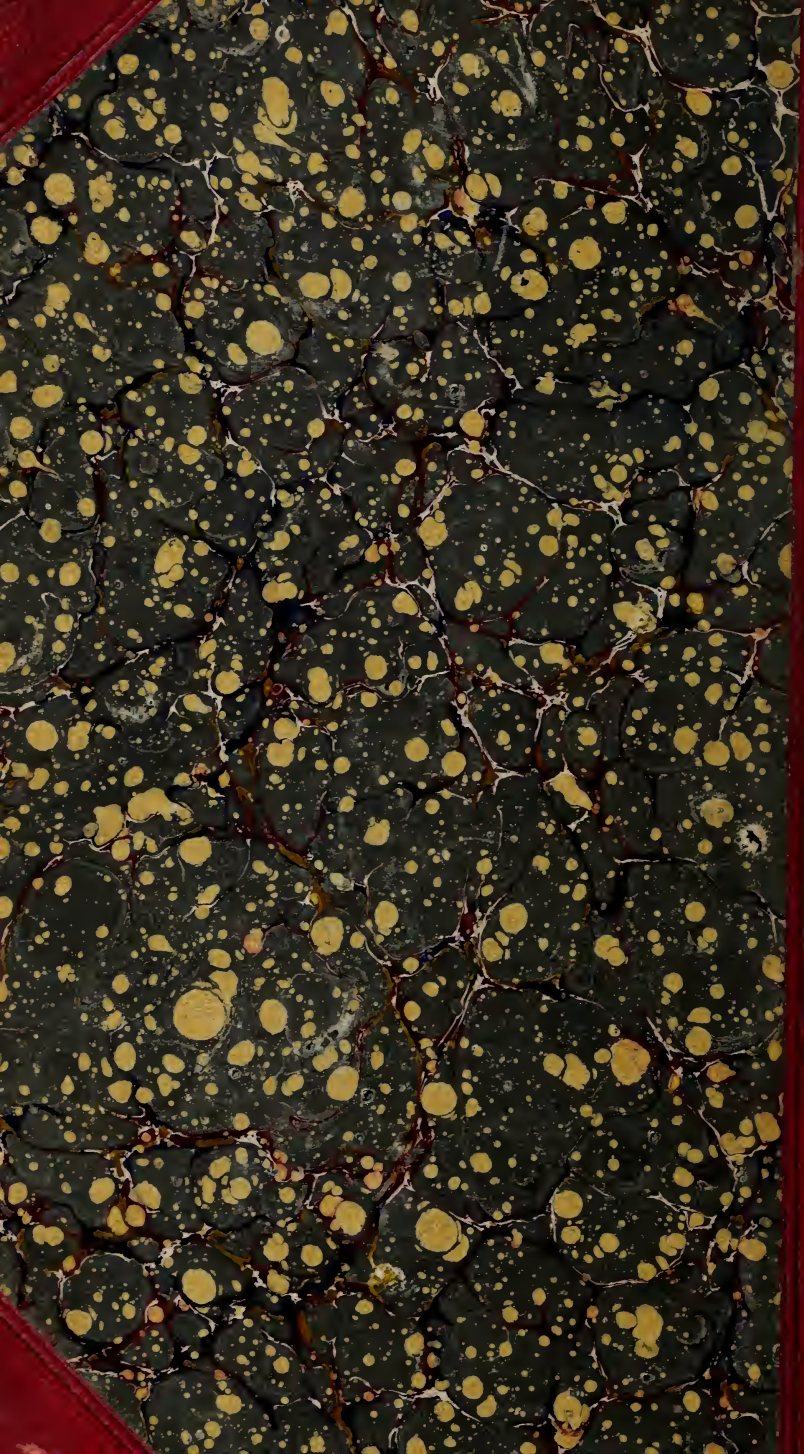
WHITEWATER. — Greensburg, outfit of Miss Tiffany, . 28 00

WISCONSIN RIVER.—Lodi, . 10 00

MISCELLANEOUS.—For report, Anamosa, Iowa, $1, Paris, Ill., $1, Milford, Mich., $1, Miss Helen Peabody, $10, Miscellaneous, $30 ($43); Dec. rep., 5 cts.; Wheeler, Ind., M. A. Humphrey, $1; M. M., $10; San Francisco, Cal., Mary Campbell sch. Chieng Mai, $1, . . 55 05

Total for month, . . .$1646 14
Previously acknowledged, . 4497 73

From April to August 20, .$6143 87

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., *August* 20, 1881.